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ANNE R.

WHereas Our Trusty and Well-beloved, *Richard Smith*, of Our City of *London*, Bookseller, has humbly represented unto Us, that he has, with great Labour and Expence, prepared for the Press a New Edition of the Sermons, and other Works written in *English*, by the Right Reverend Father in God, *Dr. William Beveridge*, Bishop of *St. Asaph* Deceased; and has therefore humbly besought Us to grant him Our Royal Privilege and Licence for the sole Printing and Publishing thereof, for the Term of Fourteen Years: We being willing to give all due Encouragement to Works of this Nature, tending to the Advancement of Piety and Learning, are graciously pleas'd to condescend to his Request: And do therefore, by the Presents, grant him the said *Richard Smith*, his Executors, Administrators and Assigns, Our Royal Licence for the sole Printing and Publishing of the *English* Works of the said late Bishop of *St. Asaph* for the Term of Fourteen Years, from the Date hereof; strictly forbidding all Our Subjects, within Our Kingdoms and Dominions, to reprint the same, either in whole or in part; or to import, buy, vend, utter, or distribute any Copies thereof reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent and Approbation of the said *Richard Smith*, his Heirs Executors and Assigns, under his or their Hand and Seals first had and obtained, as they will answer the contrary at their Perils. Whereof the Master, Wardens and Company of *Stationers*, are to take Notice, that the same may be entred in their Register, and that due Obedience be rendered thereunto. Given at Our Court at *Kenington*, the 5th Day of *June*, 1708. in the Seventh Year of Our Reign.

By Her Majesty's Command.

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THEOLOGICAL SEMINARY

DEFENCE
OF THE

Book of PSALMS,

Collected into *English Metre*, by *Thomas Sternhold, John Hopkins*, and others.

WITH

Critical Observations

On the late

NEW VERSION,

Compar'd with the Old.

By the Right Reverend Father in God,
WILLIAM BEVERIDGE, D. D.
Late Lord Bishop of St. Asaph.

James v. 13.

Is any among you afflicted? let him pray: Is any merry? let him sing Psalms.

Col. iii. 16.

Let the Word of God dwell in you richly, in all Wisdom; teaching and admonishing one another, in Psalms, and Hymns, and spiritual Songs; singing with Grace in your Hearts to the Lord.

London: Printed for R. Smith, and sold by
W. Taylor, at the Ship in Pater-Noster-
Row. 1710.

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*A Catalogue of the Works of the
Right Reverend Father in God,
William Beveridge, D. D. late
Lord Bishop of S. Asaph.*

DE Linguarum Orientalium, præ-
sertim Hebraicæ, Chaldaicæ, Syri-
acæ, Arabicæ, & Samaritanæ, præstantiâ,
necessitate, & utilitate; quam & Theo-
logis præstant & Philosophis. Per *Guil.
Beveridgium*. Contenta in Epistola De-
dicatoria fusius indicantur. *Londini*,
Excudebat *Tho. Roycroft*, 1658.

*N.B. This was writ when the Author
was about Eighteen Years of Age,
and publish'd when he was Twenty.*

Institutionum Chronologicarum Li-
bri duo : Una cum totidem Arithme-
tices Chronologicæ Libellis. Per *Guil.
Beveridgium*, M. A. è Coll. S. Joh. Cant.
Londini, Typis *Tho. Roycroft*, & pro-
stant apud *Gual. Kettilby*, ad insigne
Capitis Episcopi in vico vulgo vocato
Duck-Lane, 1669.

ΣΥΝΟΔΙΚΟΝ, sive Pandectæ
Canonum SS. Apostolorum & Conci-
liorum ab Ecclesia Græca receptorum,
nec non Canoniarum SS. Patrum E-
pistolæ

pistolarum ; una cum Scholiis antiquorum singulis eorum annexis, & Scriptis aliis huc spectantibus ; Quorum plurima è Bibliothecæ Bodleianæ, aliarumque MSS. Codicibus nunc primum edita : reliqua cum iisdem MSS. summa fide & diligentia collata: Totum opus in duos Tomos divisum. *Guilielmus Beveregius*, Ecclesiæ Anglicanæ presbyter, recensuit, Prolegomenis munivit, & Annotationibus auxit. *Oxonii*, è Theatro *Sheldoniano*, sumptibus *Guil. Wells & Rob. Scott*, Bibliop. *Lond.* 1672.

Codex Canonum Ecclesiæ Primitiæ vindicatus ac illustratus, autore *Guil. Beveregio*, Ecclesiæ Anglicanæ presbytero. *Londini*, Typis *S. Roycroft*, prostant apud *Rob. Scott*, Bibliop. *Lond.* 1678.

Private Thoughts upon Religion, digested into Twelve Articles, with Practical Resolutions form'd thereupon. By the Right Reverend Father in God, *Will. Beveridge*, D.D. late Lord Bishop of *St. Asaph* ; written in his younger Years, for the settling of his Principles and Conduct of his Life.
The

The Third Edition. *London*, Printed for *Rich. Smith* in *Exeter-Exchange* in the *Strand*, 1709. Price 3 s. 6 d.

—— *Idem*, in Twelves. Price bound in Sheep 1 s. 2 d. and 1 s. 6 d. in Calf.

N. B. *This Book was writ when the Author was about Three or Four and Twenty Years old.*

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Second Edition. Volume the First.
London, Printed for *R. Smith* in *Exeter-*
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butes of God, as our Creator, Redeem-
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lume the Tenth.

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for the Use of the Diocese of *St. Asaph*.
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4 d. in Calf.

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Ship in Pater-noster-Row.*

THree Short Treatises, viz. (1) A
Modest Plea for the Clergy. (2.)
A Sermon of the Sacerdotal Benediction,
&c. (3.) A Discourse published to un-
deceive the People in the Point of
Tythes, &c. by *Dr. George Hickes*, in
Defence of the Priesthood and True
Rights of the Church, against the slan-
derous and reproachful Treatment of
the Clergy; in a late Book of pernici-
ous

ous and blasphemous Doctrines, entituled, *The Rights of the Christian Church*.

Bibliotheca Scriptorum Ecclesiæ Anglicanæ:
Or, A Collection of Tracts relating to the Government and Authority of the Church, recommended by the Reverend Dr. *George Hickes*.

A Thorough Examination of the false Principles, and fallacious Arguments advanc'd against the Christian Church, Priesthood, and Religion; in a late Book, ironically entituled, *The Rights of the Christian Church asserted*. In a Dialogue between *Demas* and *Hierarcha*, humbly offered to the Consideration of the Nobility and Gentry of *England*. By *Samuel Hill*, Rector of *Kilmington*, and Archdeacon of *Wells*.

Mr. *Turretin's* Two Orations in Defence of Episcopacy, and of composing Differences among Protestants.

The Book of Common-Prayer, and Administration of the Sacraments, according to the Use of the Church of *England*; with the Psalms of *David* paraphrased, together with the Lives of the Apostles, and an Account of the Original of the Fasts and Feasts of the Church; with several of the Rubricks occasionally explain'd. By *William Nichols*, D. D.



A
DEFENCE
OF THE
BOOK
OF
PSALMS,

Collected into *English* Metre,
by *Thomas Sternhold, John
Hopkins*, and others.

THE great Endeavours that
have been made, of late,
to cast out the *Old*, and
bring in a *New Version* of the
Singing-Psalms into our Church,
have made so great a Noise a-
mong us, that many must needs
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2 *A Defence of the*

be thereby stirred up to consider, what great Faults there are in the *Old*, for which it may justly be ejected, after so long Possession; and wherein the *New* is so Excellent, that both that, and all other, ought to give place to it. I, amongst others, was so startled at the hearing it, that I could not be at rest in my own Mind, till I had impartially weighed one *Version* against the other, and both against the Text. When I had done that, I found the one so very light and airy, the other so grave and solid, that I could not think, that any who consider what they do, would ever change upon such unequal Terms. But afterwards, I heard that some in and about the City of *London*, had actually done it; Which I could not but much wonder at, and more, that none of our learned Divines have undertaken the

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Old Singing-Psalms. 3

Defence of that, which hath been used in their own, and all the Parish-Churches in *England*, Time out of Mind. But they, perhaps, may look upon it as standing upon so firm a Bottom, that all Attempts against it will, in a short Time, come to nothing ; And I am much of the same Mind : Yet nevertheless, hoping that it may do some Service to the Church, or, at least, shew my Good-will to it, I shall endeavour to recollect and put in order, some of the *Observations* that I have made upon each Version, especially the *Old*.

FIRST, therefore, it is a great Prejudice to the *New*, that it is *New*, wholly *New* ; For, whatsoever is new in Religion, at the best, is unnecessary. People having been religious before, they may still be so, if they will

without it : Which, therefore, can be of no real Advantage to them ; but may do them much Hurt. For, when a Thing hath once been settled, either by Law, or Custom, so as to be generally received and used by them, for a long Time together ; it cannot be afterwards put down, and a new Thing set up in its stead, without giving them great Offence and Disturbance, putting them out of their Road, and perplexing their Minds with Fears and Doubts, which Way to take, and inclining them also to have an ill Opinion of the Church they live in : For, nothing is a greater Blemish to a Church, nor gives more just Cause to suspect, that all is not right in her, than her not being stedfast and unmovable, but shifting and changing at all Turns. Which, therefore, every well-establish'd Church must

Old Singing-Psalms. 5

must endeavour to avoid, as much as it is possible ; so as never to suffer any thing to break in upon its first Establishment, upon any account, nor alter so much as any considerable Circumstance in it ; but where there is such an absolute Necessity for it, that the Reason why it is altered, may be as plain and evident to the People, as that it is so ; that so they may not be tempted to think, that it is altered only for Alteration's sake ; or, that something New is brought in among them, for no other reason, but because it is New.

I SPEAK not this as my own, but as the Sense also of *Christ's* holy Catholick Church, and particularly that Part of it, of which I am an unworthy Member. For I have observed, that She hath all along taken special

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Care to avoid all Suspicion of Novelty : And for that End, established all Things so well, at first, that there might be no need of adding any thing new afterwards, nor of making any Alterations, unless they were such as no-way affected her first Establishment, but that might always continue the same, as much as a Man is the same, after he hath altered his Cloaths, as he was before. To see this, we need only cast our Eye upon what hath been the Practice of our Church, both at, and ever since the Reformation, from whence we date our present Establishment.

OUR first Reformers did not undertake to make a New Religion, but only to restore the Old : They laid aside nothing but what was lately brought in, at least, in comparison of the old Doctrine
and

and Discipline, which they retained, as having been taught and practised by the Apostolical and Primitive Church, both in the East and West, before it was corrupted. And accordingly, finding, by their great Reading, that no National Church was ever established, without a Liturgy, or Form of Common-Prayer, to be used in the Service and Worship of Almighty God, they also composed one for the Use of this Church. But, how did they compose it? Not out of their own Heads, but out of the holy Scriptures, and such Forms of Prayers and Praises, as had been used long before, in the best and purest Ages of the Church. As when they wanted a Collect, wherewith to conclude the Morning and Evening Prayer every Day, they would not make one of their own, but finding one pro-

per for the Occasion, in the Liturgy of St. *Chrysostome*, who lived above a thousand Years before, they took that out of the said Liturgy, where it is still extant, (about the Middle of it) and put it at the End of theirs. The same may be observed of the other Prayers, and Creeds, and Hymns, they being such as had been used in the Service of God, by his Saints and People, many Ages before; and, therefore, might justly be presumed to be more acceptable to Him, than any new Inventions. So great Care did our Reformers take to keep to the good old Way, which the first *Christians* walked in, and to admit nothing that was New into her Constitution, for that very Reason, because it was so. By which, among other Means, this Church still holds Communion with the whole Church

Old Singing-Psalms. 9

Church of Christ Militant here on Earth. Which is as great an Happiness to Us, as it is an Honour to Her.

THE first Draught of this Liturgy was made towards the Beginning of *K. Edward VI's* Reign; but before it could be well settled, the same was brought into another Form, and established by Act of Parliament, in the Fifth and Sixth Years of the said King. But that Act being repealed, in the Reign of Queen *Mary*, the Liturgy was laid aside till Queen *Elizabeth* came to the Crown. And then, again, it was found necessary to have some Liturgy or other. But did they go about to make a New one? So far from that, that they only repealed the foresaid Act of Repeal, and so re-established the former, as it was left by King *Edward*, with-

out innovating any thing in the Substance of it, nor making any other but one Alteration or Addition of certain Lessons, to be used on every *Sunday* in the Year, and the Form of the Litany altered and corrected, and two Sentences only added in the Delivery of the Sacrament to the Communicants; and none other, or otherwise, as appears from the Act for Uniformity, *Primo Eliz.* by which it was established. And so it continued all her Reign. And when her Successor, King *James I.* had heard all the Objections that could be made against it, in the Conference at *Hampton-Court*, he, by his own Authority, ratify'd the same, without any Alterations, except in some few of the Rubricks; and they also were so inconsiderable, that scarce any in those Days could take notice of them; and there are but few

Old Singing-Psalms. 15

it is, or, if she saw Occasion, alter here and there a Word; but would by no means admit of a New one, how much soever it was recommended to her. And, therefore, all that have that Honour for our Church, which is really due to her, can need no other Argument than this, that is drawn from her pious and prudent Example, to persuade them to reject all New Translations of the Psalms, and still to keep up that which hath been used ever since the Reformation.

WHICH suggests another Reason, why they ought to do so: For, as it is a great Prejudice to the New Translation, that it is New; so it is a great Advantage to the Old, that it is Old. As old as the Reformation itself: When the Church (I speak not
of

of the State) was inflamed with more than ordinary Zeal for the Honour of God, and was, accordingly, influenced and actuated with an extraordinary Measure of his Holy Spirit, as it was necessary she should be, for the carrying on and finishing so great a Work in that critical Juncture. Insomuch that I have heard it observed by Divines, as well as other considering Persons, that what was done at that Time, is scarce imitable in this. We may pretend to more Art and Learning than they had; but we cannot reach that Strain of Wisdom, Piety, and Devotion, that runs through all their Writings, especially such as were design'd for the Publick Service of GOD, and his Church. And therefore, we had need take heed how we meddle with any thing that was done at that Time; at least, not
so,

so, as to lay it aside. If we do, we shall soon find the Want of it. For, notwithstanding all our high Conceits of ourselves, we shall find it difficult, if not impossible, to substitute any thing else in its Place, which will answer the End for which it was design'd, so well as that doth. Wherefore, the Translation of *David's* Psalms into *English* Metre, which was made at the Beginning of the Reformation, in the Reign of King *Edward VI.* and therefore favours of the Spirit which was then in our Church, upon that Account, ought to be highly valued, by all that have any Respect for the Reformation: And is, indeed, in itself more Valuable, than most People are aware of.

BUT to set this in so clear a Light, that all may see it, it will
be

be necessary to proceed gradually. For, we must first observe, that our first Reformers, being very conversant in the holy Scriptures, in Ecclesiastical History, in the Writings of the Fathers, and in the Canons and Constitutions of the Church of GOD in all Ages; they found, that *Psalmody*, or the Singing of Psalms and Hymns to the Praise and Honour of Almighty God, always made a considerable Part of the Publick Service that his People performed to him in their religious Assemblies. The chief End of all such Assemblies being to worship his Divine Majesty, by expressing their Reverence and godly Fear of his Supreme Authority over all the World by celebrating the Glory that shines forth in his Creation and Government of it; and by acknowledging and recounting
his

his Goodness, his Mercy and Truth, and all the wonderful Works that he hath done, and ~~still~~ doth, for the Children of Men. Which could not be so well done, as by the whole Congregation joining together in singing such Psalms and Hymns of Praise and Thanksgiving, as were composed by his Holy Spirit in the Scriptures, or else in his Church, for that End and Purpose. Which, therefore, having been practised in all the Churches from the Beginning of *Christianity*, as well as before, our Reformers took care to keep it up in this too. And for ~~that~~ Purpose, they appointed the Psalms of *David*, dictated ~~to~~ him by the Spirit of God, to ~~be~~ repeated all over every Month in the Year, by certain Portions every Day, and an Hymn after each Lesson, both at Morning and

and Evening Prayer ; and always one, sometimes two Creeds : All which Psalms, and Hymns, and Creeds, they ordered to be *said* or *sung* in every Congregation. *Said*, where they could not be sung ; but *Sung*, wheresoever they could be so. And that they might be always *sung*, at least, in all Cathedral and Collegiate Churches, certain Persons were appointed, in each of them, to learn the Art of Singing by Musical Notes, that by their Assistance, the whole Congregation might join together in praising God, by Singing, or making Melody, at least, in their Hearts, unto him. This being the best Means that could be thought of, to raise up our Hearts to a due Pitch for so high a Work : As they know by Experience, who have been long used to it, so as to be able to join heartily and sincerely in it.

For

For which Reason also, besides these stated Psalms, and Hymns, and Spiritual Songs, after the third Collect both at Morning and Evening Prayer, there is another Hymn or Anthem to be sung in such Places. But what that shall be, is not appointed by the Church, but it is left to the Discretion of one who presides there, to chuse such a one as he shall judge most proper to set forth the Glory of God in general, or upon any particular Occasion, that shall offer itself. In which, great Care ought to be taken, that it be such as will answer its End, and that the whole Congregation may understand and join together in it. Otherwise, instead of furthering, it will interrupt their Devotions. Which, whosoever shall be the Cause of, either by his Carelessness, or Indiscretion in the Choice, ought

ought to be called to Account for it by his Superiours here, and will certainly be so by the Supreme Judge of the World, at the last Day.

BUT there is so much Art and Skill requir'd to this way of Singing, that it cannot be practised in ordinary Parish-Churches. Which our first Reformers being sensible of, they did not appoint the Psalms and Hymns aforesaid, to be only *Sung*, but either *Said* or *Sung*; that where they cannot be *sung*, they may, at least, be *said*. Not *read*, as the Lessons are appointed to be, by the Minister only, but *said*, that is, as the Word implies, repeated by the whole Congregation, the Minister saying one Verse, and the People another, as the first *Christians* used to do. Which tho' it be not Singing,
yet

yet it comes as near it, and answers the End of it, as much as it can be done in Parish-Churches. Forasmuch as, by this Means, the whole Congregation joins together, as if they Sung, in offering up their Praises and Thanksgivings to their Almighty Creator and Redeemer. And, therefore, it always was, and still is, practised in all regular Parish-Churches, to the Glory of God, and the great Edification of his People.

THUS, our first Reformers took care, that Psalmody should be kept up to the highest Pitch in Cathedral, and, as well as it could be, in Prose, in Parochial Churches also. And this is all that the Laws then made positively requisite in this Matter. But then, there was another Way also found out, whereby
all

all sorts of People might have the Benefit and Comfort of singing the Praises of God both at Church, and in all other Places; and that was, by turning the Psalms of *David*, and the other Hymns, into *English* Metre, that they might be more easily got by Heart, and kept in Memory, and then setting such plain musical Tunes to them, as might be easily learned and practised, even by the meanest of the People. The first that attempted this, was *Thomas Sternhold*, Esq; Groom of the Robes to his Majesty King *Henry VIII.* and then to his Son King *Edward VI.* He, at first, translated about Twenty of the Psalms, which were then printed, with the Translator's Epistle Dedicatory to the King, still Extant. Afterward, He, *John Hopkins*, and Others, undertook and finish'd all the rest.

And

Old Singing-Psalms. 25

And then the whole was printed together, with this Title :

The whole Book

of Psalmes,

Collected into English Meeter by Thomas Sternhold, John Hopkins, and others, conferred with the Hebrew; with apt Notes to sing them withall.

Set forth and allowed to be sung in all Churches, of all the People together, before and after Morning and Evening Prayer, and also before and after Sermons : and moreover in private houses, for their godly Solace and Comfort, laying apart all ungodly Songs and Ballades, which tend only to the nourishing of Vice, and corrupting of Youth.

James v.

If any be afflicted, let him pray ; if any be merry, let him sing Psalmes.

Col. iii.

Let the Word of God dwel plenteously in you, in all Wisdome, teaching and exhorting one another, in Psalmes, Hymnes, and spirituall Songs, singing to the Lord, with Grace in your Hearts.

London.

*Printed by G. M. for the Company of Stationers.
Cum Privilegio Regis Regali.*

C

THIS

THIS is the old Title of the Book, constantly prefix'd to it in all the old *London*-Editions that I have seen, without any Alteration, except that when the Musical Notes are left out in the Body of the Book, those Words, *with apt Notes to sing them withall*, are left out also, as it was necessary they should be, in the Title; and that the Words, *with Grace*, in the second Text of Scripture, are left out in some Editions; And sometimes one, sometimes both the Texts themselves. But that is a great Fault, those Texts having been, doubtless, put in from the Beginning. As appears from their agreeing neither with King *James's* nor the Bishop's Translation of the Bible, and therefore must be taken out of that which was set forth in King *Edward's*, or his Father's Reign.

Now,

Old Singing-Psalms. 27

NOW, from this the Original Title of the Book, there are several things much to be observ'd, to our present Purpose. As first, That these Psalms were *set forth, and allowed to be sung in all Churches.* Which could not be, without the Royal Authority: None having Power over all the Churches in the Kingdom, but the King himself. And, therefore, altho' his Letters-Patents, or his Sign-Manual, cannot be now produced; yet that they who first printed or set forth this Book, had his Order or Licence under his Hand for it, cannot be doubted. For otherwise, they durst never have presumed to have said, that it was set forth and allowed to be sung in all Churches. And if they had done it at first, they would soon have been questioned for it, and those Words ordered to be left

out in all future Editions. But we see they have been kept in all the Reigns ever since. From whence we may certainly conclude, that this Translation of the Psalms stands upon the same Bottom with the last, and all other Translations of the Bible; that is, upon the Royal Prerogative and Authority.

THE same thing appears also from the last Words in the Title-Page, *Cum Privilegio Regis Regali*. For, the Company of *Stationers* could never have publish'd to the World, that they had the King's Royal Privilege for the printing of this Book, unless they had it under his Hand and Seal, with all the Formalities wherewith such Grants used to be made by the Crown. And if they had assumed to themselves any such Privilege, which cannot be supposed,

posed, without the King's Grant, that would soon have been detected, and other People would have printed it as well as they. Whereas, none ever publicly attempted to do it in *London*. Which plainly shews, that it was owned and acknowledged by all, that the Company had this Privilege granted them from the King; who, be sure, would never grant them the Privilege of printing any Book, but what he himself had first allowed of. And if they had no other, this very Privilege was a sufficient Allowance of it. But, here was plainly both the King's Order for the printing it, and his Grant to that Company only to do it. Which is more than they can pretend to, for the printing the *New Version*. For, though it be said to be printed for the Company of *Stationers*, those Words,

Cum Privilegio Regis Regali, are not added. Which they would certainly have added, in the Title-Page of the *New*, as well as of the *Old Version*, if any such Privilege had been granted to them. And if they have no such Privilege for it, as they have for the other, how they can print it in opposition to the other, is a Thing which the Company would do well to consider of.

ANOTHER Thing to be observed from the Title of this Book, is, that the Psalms were set forth *with apt Tunes to sing them withal*. There were in those Days, several Persons eminent for their Skill in Musick; many of their Compositions being still extant, and admir'd. And these, it seems, did not only set Tunes to the Psalms, but such as were *apt* and proper for the Subject-matter of each Psalm. And where
the

Old Singing-Psalms. 31

the same Tune would serve indifferently for several Psalms, they set it only to one, and referred to that in the other. By which means, the People soon learned to sing any of the Psalms in their proper Tunes, both at Church, and in their own Houses, or wheresoever else they were. And that was one of the great and pious Ends for which these Psalms were then set forth in this manner, that they might be sung, not only in all Churches, by all the People together, but likewise in private Houses, for their godly Solace and Comfort; laying apart all ungodly Songs and Balades, which tend only to the nourishing of Vice, and corrupting of Youth: As it is expressed in the Title-Page. And if this had been generally observed ever since the first Edition of this Book to our Days, as it was for some

C. 4. time.

time in the Reign of Queen *Elizabeth*, our Youth had not been so corrupted, nor Vice so rampant, as now it is.

BUT that which is chiefly to be observed in the Title, is, that this whole Book of Psalms, collected into *English Metre* by *Tho. Sternhold*, *John Hopkins*, and others, was *conferred with the Hebrew*. Though they who did it, were, doubtless, good Men, and as good Poets as the Age afforded, and, at least, one of them in great Favour at Court; yet it was not set forth and allowed to be used in all Churches, till other learned Men had conferred or compared it with the *Hebrew*. So great Care was then taken, that nothing might be used publickly in the Church, as the Word of GOD, but what was really so. For, although this Book be part
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of the Holy Scripture given by Inspiration of GOD, yet it being written Originally in the *Hebrew* Tongue, no Translation of it into any other Language, either in Prose or Verse, is any farther the Word of GOD, or can be properly called a *Translation of the Psalms*, than as it agrees with the *Hebrew* Text. Where it disagrees, it is not of divine Inspiration, but humane Invention. And, therefore, they who undertake to translate this, or any other part of the Holy Scripture, had need be very careful of what they do. For, this is not to be dealt with like other Books, where a Translator may take the Liberty to vary from the Text, and to mend it too, where he sees cause: As he often may: There being no humane Composition, but is liable to many Faults, which another may see

better than the Author. But it is not so with the Word of GOD. There is no mending of that, nor so much as varying from it, without a Fault; And a great one too: Not only in that to give that as the Mind of GOD revealed in Scripture, which is not there revealed, is plain belying Him, and His holy Word; But likewise, in that by this means, many may be insensibly led into dangerous, if not damnable Errors and Heresies; as many have been, by false Translations of GOD's holy Word. For, most People reading the Scripture no otherwise than as it is translated into their own Language, they look upon every thing which they find in such a Translation, as the Word of GOD; especially, if it be publickly owned and commonly used, as such, among them. And if there be any thing
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in it, contrary to, or differing from, the Mind of GOD expressed in the Original, they, notwithstanding, receiving it as His Word, are unavoidably drawn into Mistakes, and sometimes such, as may endanger both their own Welfare, and the Peace of the Church. For the preventing of which Mischief, when this Translation of the Psalms was made, it was not suffered to be published, till some who well understood the *Hebrew*, had examin'd every Part of it, whether it agreed with the Original, and corrected it, where it did not.

AND how faithfully they, to whom this great Work was referred, discharged the Trust reposed in them, appears sufficiently from the Work itself. For several well skill'd in the *Hebrew* Tongue, in our Age, have ob-

served this Translation to agree so exactly with the *Hebrew* Text, that they could not but wonder, how *Tho. Sternhold*, *John Hopkins*, and such others, could make it. Not considering, that we have it, not as it was at first made by them, but as it was afterwards adjusted, by other learned Men, to the Original. And if any one will take the Pains to compare this Translation of the Psalms, with that in the Bible, made out of the *Hebrew*, in King *James* I's Reign, he will find, that it generally gives the same Sense of the Text, as that doth ; in such places also where that differs from the Old Translation in our Common-Prayer-Books: Except where this latter seems to give the Sense more clearly than the other. In some places, I confess, it differs from both ; But they are such, where the Text is so ob-

obscure, that Interpreters do not agree about the Meaning of it. In which Case, it is very observable, that this Old Translation follows the *Septuagint*, the most ancient and most authentick Translation that is Extant. Which shews, not only the great Learning, but likewise the extraordinary Care and Diligence that was used in the reviewing of it: That we might have the Sense of the *Hebrew* Text, where it was doubtful, according to the most approved Interpreters of it. But in plain uncontroverted places, this Old Translation in Verse generally agrees so exactly with the New in Prose, though made above 60 Years before it, that if the latter was not in some places taken out of the Old, the Old must needs be drawn from the same Fountain with it, or, at least, reduced to it: And so it plainly

plainly was, not in a cursory and superficial manner, but with so much Art and Discretion, that it often renders the Sense clearer than the other doth. And where a place is equally capable of a double Sense, so that some Translations give it one Sense, some another, this strives to take in both, that we may be sure to have the right: As I have sometimes found, in comparing this Translation with the Text. For which I must thank the *New Version*, in that it gave me the Occasion of looking thus narrowly into the Old. For though I had always a good Opinion of it, I could never else have thought we had had such a Jewel among us; which if it was but as rare as it is common, all the Learned, that study the Scripture, would strive to get it at any rate.

B U T,

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BUT, can we say as much of the *New Version*, which is now brought into competition with it? I heartily wish, we could. But I do not hear, that this was ever conferred with the *Hebrew*, as the other was; nor so much as that any of our Bishops, or other learned in that Language, were appointed or authorized to do it. And there is too much cause to suspect, that it was never done. For, if we may take our Measures of its agreeing or disagreeing with the *Hebrew* Text, from its agreeing or not agreeing with the Psalms in the New Translation of the Bible, made out of the *Hebrew*, we may thence conclude, that there was not the Care taken about this, as there was about the Old Version. So far, at least, as I am able to judge. Who having got a Sight of this New Translation of the Psalms in
Verse,

Verse, could not satisfy my own Mind about it, without comparing it with the New Translation in Prose. Which I had no sooner begun, but I found so many Variations, that I thought to have gather'd together all that I judg'd to be so, throughout the whole Book, without any other Design, but for my own Satisfaction. But when I had gone a little way, I found them multiply so fast upon me, that I could see no end, and, therefore, was forced to give it over, and to content myself with observing the reason of it; which, to me, seem'd to be this: That, whereas the Composers and Reviewers of the Old Translation had nothing else in their Eye, but to give us the true Sense of each place in as few Words as could be in Verse, and, therefore, keep close to the Text, without deviating
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from it, upon any account: In this New Translation, there is so much regard had to the Poetry, the Style, the Running of the Verse, and such-like inconsiderable Circumstances, that it was almost impossible to avoid going from the Text, and altering the true Sense and Meaning of it. For, hence it came to pass, that although the Authors, doubtless, designed a true Translation, yet other things crowding into their Heads at the same time, jostled that Design so, that it could not always take effect.

BUT notwithstanding this great Advantage which the Old Translation hath above the New, in that it comes and keeps nearer to the Text; there are other things wherein the New may seem as much preferable to the Old. As particularly, in that
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the Style of the Old is plain, and low, and heavy ; the other is brisk, and lively, and flourished here and there with Wit and Fancy. But for this we may first consider, who they are that make this Objection against the Old Translation : Not they for whom it was chiefly intended, the Common People, that are the far greatest Part of the Kingdom. Ye never hear them, or any of them, complain, that the Psalms which they sing in their Churches, are too plain, too low, or too heavy for them. But they rather love and admire them the more for it, and are more edified by the use of them. The plainer they are, the sooner they understand them ; the lower their Style is, the better it is levell'd to their Capacities ; and the heavier they go, the more easily they can keep pace with them.

them. And, therefore, they are so far from looking upon this as a Fault in their Psalms, that they prize them the more for it. And so do all wise and considering Men, as well as they. For, they know and consider, that the Style of the Scripture, of which the Psalms are Part, is all such. There are no enticing Words of Man's Wisdom there, no Flights of Wit, no fanciful Expressions, no rhetorical, much less poetical Flourishes. But every thing necessary for Mankind to believe and do, is deliver'd there in such a plain and familiar Style, that all sorts of People may understand it. When Almighty G O D Himself speaks of Himself, he condescends so low, as to use such Words and Expressions as we commonly use among ourselves. And seeing the whole Scripture is written in
such

such a Style, all Translations of it must be so too, or else they cannot be true Translations. And, therefore, this is so far from being a Fault, that it is one of the greatest Excellencies of this Old Translation of the Psalms, that it doth not only keep to the Sense of the Text, but to the same manner of expressing it, which is there used. And so all must do, that would express the Sense aright. They must not go about to fetch in fine Words and Phrases, but confine themselves to such as most plainly and properly signify what is meant in the Text. Otherwise, instead of the Mind of G O D, they may give us only their own Conceits. And that is the reason that the Old Translation seems so mean and dull to some kind of People, because it never goes from the plain Meaning

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ing of the Text, but strives to render that in as fit and proper Terms as it can, howsoever low and bald they may seem to be. By which means, although it may not seem so pleasing to the Ears or Fancies of some Men, it comes with greater Force and Authority upon them, as being the very Word of Almighty GOD Himself; and so is really in itself more brisk and lively, than any humane Conceits can make it.

FOR, as for that which we call Wit, and Fancy, there being no such thing in the holy Scriptures, if there be any of it in a Translation, it must needs differ from the Original. And although there may still be something of the general Sense and Design of the place to be found in it, yet it being wrapped up in such light
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and gawdy Expressions, it will be very difficult to find it; and if found, it will not have that Power and Efficacy that it hath in its plain native Colours. For, that which tickles the Fancy, never toucheth the Heart, but flies immediately into Air, from whence it came. Which, therefore, ought to be avoided, as much as it is possible, in all Discourses and Writings of Religion. For Religion is too severe a Thing to be played with. Especially the Foundation of it, the Word of God. In which the very Poetry is all solid, substantial, and divine. And so must be the Translation of it into other Languages. At least, there must be nothing of flashy Wit, nothing light or airy in it. If there be, it may, perhaps, serve young People for their Diversion: But it can be no help to their Devotion;

tion ; but rather an hindrance. Their Minds being apt to be so much taken up with such a Manner of expressing it, that they neglect the Matter designed to be expressed by it. Whereas, when the Scripture, or any Part of it, is so translated, that there is nothing else to exercise the Thoughts upon, but only the Thing itself that is there revealed, if a Man that reads it thinks at all of what he reads, he must think of that, and nothing else. And, therefore, the Old Translation of the Psalms, is so far from being to be blamed and despised, as it is by some, for the Plainness and Simplicity of its Style, that it ought to be the more commended and valued for it. As it is by all, that prefer the plain Word of GOD, before the Inventions of Men, how well
soever.

soever they may be adorned and set off.

ANOTHER Cavil that some make against this Old Translation, is, that the Rhyme is not always good. They cannot deny but, for the most part, it is better than could be well expected from the Age it was made in, and as good as can be desired now: But they say, it is sometimes faulty. And so it is in most Books of *English* Poetry, of the same bulk, that I have seen. But, what then? The Psalms were collected into Meeter, that they might be better sung to GOD. And while devout People are singing forth the Praises of GOD, do they mind the Rhyme? or whether the Words sound alike at the end of every other Verse, or Line? This is
not

not their Business, at that time. Neither need they ever concern themselves about it. If it was not the Mode of our *English* Poetry, and some Help to the Memory, it would be no matter whether there was any rhyming at all in the Psalms, so long as the Meeter, or number of Syllables in each Verse, is proportion'd to the Tune set to it.

BUT the main Objection against this Old Translation, is, that there are many old Words in it, which are now grown obsolete, and out of use. There may, perhaps, be some, but not many; if any at all among the Vulgar, for whose use it was chiefly designed. They still use those Words, or, at least, understand them as well as any that are in common use among them. It is, we know, among the com-

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mon People that the Language of every Nation is best preserved. The Learned, that understand other Tongues, and such as converse with Foreigners, are apt to take in the Words of other Languages, and mix them with their own, and so, by degrees, lay aside some of their own, for such as they have borrowed from other Countries. But it is not so with the plain Country-People. They know no other but their own Mother-Tongue; and using that only upon all Occasions, they still keep up the Words and Phrases that are proper to it, as they received them from their Fore-fathers; and shall tell you the Meaning of them, better than they who are more learned. Therefore, as to such People, this Objection hath no Weight at all in it: Nor, indeed, as to any other. For, who is it, that
knows

knows not the Meaning of all the Words in this Old Translation of the Psalms? or, at least, may not understand them, if he will, as well as any new Words, when he first hears them? What Exception, then, can be taken against those Old Words? Are they not all true *English* Words? And is it any Fault, that they are not *Latine*, or *French*? It must come to that, at last; for ye can scarce find any better *English*. What Necessity, then, can there be of changing them? Must the Translation of the holy Scripture be alter'd, as often as any affect new Words, and Modes of Speaking? or as some alter their Cloaths, only to be in the Fashion? They who are thus given to Change, will never want Occasion for it. For, suppose we should lay aside the old Words, and put new in their place; the new, in time,

would grow old too; and then *new* new ones must be invented to supply their room. And so there will be no end of changing. But every Age must have a New Translation of the Psalms, and of the whole Bible too. Whereas, all such publick Writings that are of general use, especially in Religion, ought to be preserved entire, (as old Acts of Parliament, and Law-Books are) just as they were at first written; that People may know what to stick to, and not be tempted to think their Religion to be as changeable as their Language.

BUT if there was any Force in this Objection, it is now taken off in some late Editions of this Old Translation of the Psalms in Metre, where the old Words and Phrases are taken out, and such put in their places,
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as are now in common use. Who was the Author, I know not ; nor by what Authority the Company of *Stationers* printed it so altered. But I think it had as good have been let alone ; and better too, for the Reasons before-mention'd ; and for other, which I shall not mention now, but may do it presently.

BUT I cannot but farther observe here, that of all the Metrical Tranlations of the Psalms made since this, there is not one that I have seen, but hath several Words, Phrases, and Expressions in it, as hard, if not much harder to be understood, than any that are in this. I shall not except the New Version itself, which is now so publickly set up against the Old. I cannot say, that I have read it all over ; But I have gone so far in it, that I

have met with many Expressions which I could not understand; and, therefore, cannot imagine, how this comes to be set up above the other, as being more plain and intelligible to all Capacities. There are, perhaps, no old *English* Words in it: But there are many taken from the *Latine* and *French*, and *Greek* too, which none can fully understand, except they have some Skill in those Languages, or, at least, more Learning than is commonly found among our Country-People. And besides, there are some Words and Expressions that have an ill Aspect, and are liable to very bad Constructions; which cannot be said of any thing that is found in the Old Translation.

THAT none may suspect, that all this is spoken without ground,
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Old Singing-Psalms. 55

it will be necessary to give an Instance or two of it; from whence they may pass their Judgment upon the rest. For which purpose, therefore, I shall first set down a Verse in Prose, according to the New Translation of the Bible; then the same Verse in Meeter, according to the Old Translation; and then the same again according to the New.

Psalm XXXVII. v. 34.

Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

The Old Translation.

*Wait thou on God, and keep his way,
He shall preserve thee then,
The earth to rule, and thou shalt see
Destroy'd these wicked Men.*

The New Translation.

*Wait still on God, and keep his way,
And thou advanc'd the land to sway,
Thy firm possession ne'er shalt quit.
With longing eyes thou soon shalt see
The wicked's fatal Tragedy,
And as a glad Spectator sit.*

HERE we see the Old Translation keeps close to the Text, without adding or diminishing any thing in it. But the New is rather a Paraphrase, than a Version, in this, as well as many other places, stretching the Sense much farther than either the Words or the Design of the Place can bear. GOD here promiseth, that his People shall inherit the Land ; but not, that they *shall never quit their Possession*. That is the Poet's own Fiction. And so it is, that the Righteous shall

shall with *longing Eyes* see the Destruction of the Wicked ; and be *glad Spectators* of it. This also is foreign to the Text, and to Truth too. For, though G O D hath threaten'd Destruction to the Wicked, and hath said, his People shall see it : Where is it said, that they shall long, and be glad to see it ? I had thought, all the Righteous upon Earth had learned to desire and long for the Repentance of the Wicked, and rejoice to see them converted, rather than destroyed : But here they are taught another Lesson, if they would learn it ; which, I suppose, they will not be very forward to do, notwithstanding it is got into the Psalms, a Book they so much admire. For, they know, it was not Originally there ; but is a perfect Stranger, got in they know not

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how. Let us try another Place,
to the same purpose.

Psalm XCI. v. 8.

*Only with thine eyes shalt thou
behold, and see the reward of the
wicked.*

The Old Translation.

*But thou shalt see it for thy part,
Thine eyes shall well regard,
That even like to their desert,
The wicked have reward.*

The New Translation.

*Thou only shalt look on and see
The wicked's deserv'd Tragedy,
And count the sinner's mournful gains.*

HERE, again, it is obvious,
that the Old Translation confines
itself to the plain Words of the
Text;

Text; but the New goes far beyond it. The Text only saith, that the Righteous shall see the Wicked punished as they deserve: But this Translation adds, that they shall *count the Sinner's mournful Gains*. It is an odd Expression, I confess, which few People know what to make of. All the Meaning that I can apprehend in it, is, that the Righteous shall not only see, but count the Punishments which wicked Men shall have for their Wickedness. But this is more than the Text saith, and more than the Righteous can do. For, the Punishments of the Wicked being innumerable and eternal, though the Righteous shall see them, they will not be able to count them, no more than a Man can count the Sand upon the Seashore, whensoever he sees it. It would be well for the Sinners, if

their *mournful Gains* should be no greater, nor more than could be counted, as this Translation would make them. But I would not have them trust it. For, though it be in this Translation, it is not in the Text, nor in any other Part of the Holy Scriptures: Which plainly teach us, that the Wicked shall go into everlasting Punishment; and, therefore, such as can never be counted or reckoned up.

By this we may see something of the Style of this New Version, such as is used only by one kind of Writers, not by any other, much less in common Conversation, as the Style of the Old is, and ought to be. It is a *New Version* indeed, a great Part of it running in a Style that is wholly New, according to the New Modes of Writing, invented

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ted and practised only in this Age, and will go near to expire with it, and be condemned in the next, as much as they are now admired : At least, in all sacred Writings. There are many such New Phrases, and Romantick Expressions in this Version, which are taken up by our present Poets, and being now in Fashion, may serve well enough in other Places; but can by no means suit with a Divine Poem, much less with one inspired by GOD Himself. I shall not undertake to count them, if I could. For, if we could get the whole Number, they would be but *mournful Gains*. Neither was this in my Thoughts, when I made choice of the Verses above-written, to shew the Truth of what I had before observed. But that which I took more special Notice of, was, that in both those Verses,

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ses, (and, for ought I know, in other) there is the Word *Tragedy* used: Which is perfect *Greek* to our common People; they knowing no more the Meaning of it, than they do the Language it comes from. A Comedy and a Tragedy is all one to them: Few of them ever saw either of them acted, and it is no matter whether they ever do. How, then, can they understand what is here meant by Spectators sitting in a Play-house, and there seeing a Tragedy? Is there any thing in the Old Translation so strange and unintelligible to them, as this?

BUT that is not all. How came the Righteous to be here represented, as seeing the Destruction of the Wicked, as People see a Tragedy in a Play-house? They in a Play-house know, that notwithstanding all
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the Scuffle upon the Stage, as if they were wounding and slaying one another, yet, after all, there is no Hurt done. It was all but in Jest, and to make Sport for the Spectators. And will the Destruction of Sinners be so? in Shew only, and not in Reality? They will find it to be in good Earnest, though all the Poets in the World should represent it only as a feigned Tragedy. Be sure, the Judge doth not here say, that the Righteous shall sit as Spectators in a Play-house, and see the Wicked acting a Tragedy; but, that they shall see them destroyed, and punished according as they had deserved.

BUT, how comes King *David* to be here brought in, as speaking of a Tragedy acted in a Play-house? Was he ever at a Play in his Life? Was there any such thing

thing ever seen in his Court ? or in all *Hierusalem* ? or in all his Kingdoms ? or in all the World, at that time ? If there had, we should certainly have heard of it, some where or other. But we know, that both the Thing and the Word was invented by the *Greeks*, a long time after King *David*'s Reign. And, therefore, it is an unaccountable piece of Liberty, or rather Licentiousness of Poetry, to make him allude to Spectators sitting and seeing a Tragedy acted, at a time, when there was no such Thing in the World.

THIS is bad enough : But there is still a great deal worse in this poetical Strain. For, though *David* composed the Psalms; he did it by the Inspiration of GOD. It was the Holy Ghost that spoke in him,
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and by him. So that Almighty GOD Himself is here represented as alluding to Tragedies, in the Promises which he makes unto his People; telling them, that when the Wicked shall be punished, they shall sit and look on, as a Spectator doth, when a Tragedy is acted in a Play-house. But it cannot be supposed, that he should thus signify his Pleasure to his People, by such a Similitude, if the Thing itself was displeasing to him. His very alluding to it, upon so solemn an Occasion, would be a sufficient Indication, that he approved, or, at least, allowed of it. In-somuch, that if there had been any such Expression in the Text of the Psalms, none could have doubted of the Lawfulness of acting or seeing Tragedies, or other Plays acted; the Holy Scripture itself being, upon this

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Supposition, so plainly for it. And they who believe this to be a true Version of that Holy Book, can have nothing to say against it.

FOR, suppose one of our honest Country-men, being invited to go to see a Tragedy, and having some Scruples upon him, whether it was lawful or no, should go to one of his Neighbours, that is reckoned a judicious and knowing Man, to be resolved in the Case. He, having heard the Question, presently returns this Answer: *Neighbour, I do not wonder that you make a Question of it, whether you may lawfully go and see a Tragedy, or other Play acted, and there spend some of the Time that lies so heavy upon your hand; for I myself had once such a Scruple in my Mind. But it is gone now; so that I make no doubt*

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doubt at all of it ; since our Doctor brought down the New Book of Psalms, which, you know, is now used every Sunday in our Church, by his Order. For, looking over that Book, I find, there were Tragedies acted in David's Time, and People then used to sit as Spectators, as they now do in our Play-houses. David speaks of it as a known and common thing in those days, without blaming them for it : Which he, be sure, being a Man after G O D's own Heart, would have done, if it had been any way contrary to the Law of G O D. And not David only, but G O D Himself, speaking in him, saith, that his People shall see the Wicked's fatal Tragedy, and sit there as glad Spectators, much pleased with the Act. It is true, I do not find this in the Psalms that are in our Bibles or Common-Prayer-Books, nor in our Old Singing-Psalms : But it is in this New Book of Psalms, which

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which being the last, must needs be the best : As our Doctor, be sure, knows ; otherwise he would never have brought it among us, who are committed to his Care ; much less would he have suffered it to be sung in our Church, in time of Divine Service. And, therefore, you cannot doubt, but that this is done exactly according to the Mind of GOD, in Scripture. And seeing GOD Himself here speaks of his People's sitting as Spectators to see a Tragedy, without the least Intimation, that he would not have them do it ; you cannot in reason make any Question of it, but that it is agreeable to his Will ; and you may lawfully go when you please, to see a Tragedy, having now his Licence and Authority for it.

Now, what can our honest Man reply to all this ? This is so natural a way of reasoning among
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our Country-people, that there is no withstanding it. They know the Psalms of *David* are part of the Holy Scriptures: They see this *New Version* expressly called *The Psalms of David* in Print; and they sing it, as such, in their Church, by the Order of the Minister who hath the Care of their Souls; and, therefore, cannot but believe it to be the very Word of GOD, as much as any other part of the Holy Scriptures. And seeing it is here said, that the Righteous shall look on, and see the Wicked's deserved Tragedy, they presently conclude, that they not only may, but ought to go and see a Tragedy acted, that they may be able to understand this part of Scripture. For, if they should never see one, how can they tell what is meant by being a Spectator there? And, therefore, make
no

no farther Scruple of it. Thus, by having this Version commonly used among them, People may be brought to believe, that the acting and seeing Tragedies, or any sort of Plays, is allowed and authorized by G O D Himself: Which, whatsoever the Stage may have, I am sure, the Church hath no cause to thank the Authors for.

N O T that I think they had any such ill Design in composing this *New Version*. For, though I have no personal Knowledge of them, yet from their employing their Thoughts and Parts upon so Divine a Subject, I cannot but believe, that their Aim, in general, was good; and that these and such-like Expressions, (of which there are several in this Version) which seem to have an ill Tendency, dropt from them
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unawares, without their foreseeing the ill Use that some Men may make of them. Neither do I see, how it can be avoided in any Version, which the Author contrives to make fine and modish. For, when that is in the Eye, it will hinder it from looking much farther. If a Word or Phrase appear but gay and fashionable at present, little Regard will be had to any remoter Consequences that may follow upon it : And not much, whether it be fit and proper for the Place it is designed for ; at least, not so much as is necessary in a Version of any part of Holy Writ ; which is no farther true, than as it agrees exactly with the Original Text. Tho' the Poetry be never so exact, and the Style as elegant as Words can make it ; yet, after all, unless it truly and fully expresseth the Meaning of the Divine Author,

thor, it fails in the main Point : It is no true Version, nor deserves to be called by that Name.

BUT now, as to the Old Version, the Composers and Reviewers of that, having more Regard to the Sense than to the Words, and to the Words no farther than as they might best represent the Sense, they used no more than what were just necessary to the translating the Sense into *English* Meeter, and, therefore, none that could be liable to Misconstruction, any more than the Sense itself is. And whatsoever other Accomplishments it may seem to want, it hath this, the greatest Accomplishment of any Version; that it is true, or agreeable to the Text: Expressing the Sense and Meaning of it all along, in as fit and proper Words as could be then found out in the *English* Tongue.

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Tongue. Infomuch that altho' some few of the Words being not so commonly used in this Age as they were in that, it hath been thought expedient to have them changed for such as are now in common Use; yet it is very difficult to do it, without altering the Sense too. It hath been attempted, as I observed before, in some late Editions: But to little purpose; as might easily be shewn from many Instances. It may be sufficient, at present, to give one or two.

THE Word that most stumble at, is at the very Threshold, in the first Verse of the first Psalm, which the last Translation in Prose renders thus; *Blessed is the Man that walketh not in the Counsel of the Ungodly, nor standeth in the way of Sinners, nor sitteth in the Seat of the Scornful.* Only in the
E Margin,

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Margin, over-against the Word *Ungodly*, is put, or *Wicked*, that ye may take which ye please, they being both much of the same Signification. But in our Old Translation of the Psalms in Meter, this Verse runs thus :

*The man is blest that hath not bent
To wicked rede his ear,
Nor led his life as sinners do,
Nor sate in scorers chair.*

That which they find fault with here, is the Word *rede*, which, they say, is now grown out of use, so that many do not know the Meaning of it. But, must the Word be blamed for People's Ignorance? This is not only the best, but the only *English* Word I know of in all our Tongue, that signifies that which we otherwise call *Advice*, or *Counsel* : For these two Words, the one is
taken

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taken from the *French*, the other from the *Latine* : But *rede* is truly and originally an *English-Saxon* Word ; commonly used, to this Day, in *Germany*, from whence our Language came. Only there they now write it *Rhat* ; as in *Poland*, *Rada* ; in *Holland*, *Raed*. In our old *Saxon* Books it is written *Ræd*. And, therefore, *Rede*, as it is written in the Translation of the Psalms, (not *read*, as in some later Editions) is properly a true *English* Word, and was always used in the same Signification as we now use Counsel and Advice, Words plainly of foreign Extraction. And, therefore, I can see no reason why it should give place to them. It is very hard, that a Native of our own Country should be cast out, only to make way for a Foreigner ; and that too, for no other reason, but because he is Old :

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Whereas,

Whereas, for that very reason, he ought rather to be kept in, and maintained. Let any one, if he can, find a better *English*, truly *English* Word to put in its place. I believe, he will find it an hard matter. Be sure, they who have taken it out in the late Editions, have left the place empty: For, they have thus altered the two first Lines of the said Verse.

*The man is blest that hath not lent
To wicked men his ear.*

Where, we see, the Word *rede* is left out, and no other of the same or like Signification substituted in the room of it; whereby the Sense is made imperfect, and far short of the Design of the Holy Writer in that place. For, he describes that Man to be Blessed, that doth not hearken to
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the Rede of ungodly and wicked Men, so as to do what they, as such, advise him to. Whereas, according to this Version, he must not so much as lend his Ear to wicked Men, or hear any thing they say; whether they give him any Counsel, or not. Which is far from the Sense of the Text: Neither can it be rightly expressed without the Word *rede*, or some other equivalent to it; that being the most material Word in that part of the Text, without which, the Design of the Place is wholly lost: As it plainly is in this New Alteration of the Old Version, where that Word is neither expressed, nor so much as implied. So difficult a thing it is, to alter any thing in the Old Version, without making it worse.

BUT let us try another Place ; where a Word occurs, that, at first Sight, may seem the strangest of any in the Book. It is in the Translation of these Words of the Psalmist : *There shall no evil befall thee, neither shall any plague come nigh thy dwelling*, Ps. XCI. 10. Which the Old Version in Meeter renders thus :

*Thou shalt not need none ill to fear,
With thee it shall not mell ;
Nor yet the plague shall once come near
The house where thou dost dwell.*

Here, in the first Line, are two Negatives, which was usual heretofore, and as Emphatical in *English*, as in *Greek*. But that which they are so much displeased with here, is the Word *mell*. If it had been *meddle*, they would have liked it well enough ; for then the Sense would have been plain

plain to them also, the very same that it is in the Text, *It shall not befall thee, or meddle with thee.* But, what is this Word *mell*? In plain *English*, it is nothing but the very Word *meddle* rightly spelt and pronounced, as our learned Etymologist hath observed; and it is still pronounced so in the Northern Counties, signifying, to mingle oneself with any other's Person, or Matter. And, therefore, how strange soever the Word may seem, it is much stranger, that any should be displeased with it, for its being rightly spelt. They should rather commend this Version, for keeping up the right Pronunciation of the Word, which otherwise might have been lost; at least, in some Places, where it hath been long corrupted. But, let us now hear how well they who undertook to mend the Old

Translation, have mended the matter in this place. They have thus alter'd it in some late Editions.

*No evil thou shalt need to fear,
With thee it shall go well.*

Where we may observe, that as in altering the Word *Rede*, they come short of the Sense of the Text, so here they go beyond it. For, it is not here said, *It shall go well with thee*; that is more than is in the Text, which saith only, *no evil shall befall thee*. So that this Alteration fails as much in adding to G O D's Word, as the other doth in diminishing from it. Both which Faults ought to be carefully avoided in all Translations of the Holy Scripture, as they are in this Old one in Meeter, so exactly, that it is evident from these, as well as from many other

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other Instances, that there is no meddling, or, to speak more properly, no melling with it, without spoiling it.

THIS may serve as a Specimen of what may be said in Defence of the Old Version of the Psalms, against the New Alterations that have been made in it. I never heard who made them, nor by what Authority it was done, or whether by any at all: But whosoever it was, he took upon him a greater Task than he was aware of, and more than was fit for one Man to undertake. For, this Old Version of the Psalms in Meeter, was the Work of many, if not of most of the learned Men of that Time. Though it was composed, at first, by few, yet, as I have already observed, it was afterwards review'd and compar'd with the *Hebrew*; which

could not be done, but by the most Learned of that Age; who took such Pains, and used such Skill in doing it, that there was not a Verse, not a Sentence, not a Word, but what was strictly examin'd by them; and nothing suffer'd to pass, but what was proper to express the true Sense and Meaning of the Text all along: Insomuch that when it was set forth, it found that general Applause and Approbation, that it was used by all the Clergy and Laity, Learned and Unlearned, all over the Church and Kingdom; and continued to be so for above 140 Years together: And after all this, for a private Person to undertake to correct and mend it, was a bold Attempt. And though I doubt not, but he design'd to serve the Church in it; yet he could hardly have done it a greater Disservice, in a thing

thing of this nature. For, the Singing-Psalms being now printed (I know not by what Authority) with these Alterations, and commonly bound up with our Bibles and Common-Prayer-Books; when People come to sing, as they are wont, to the Honour of God, some sing one thing, and others another; which breeds a great Confusion, where every thing should be done decently and in Order. And besides, it is a great Cheat put upon the People, that buy the Psalms. They think they buy one thing, when they have another. They expect such Singing-Psalms as they used to have, and are put off with such as are so altered in many places, that they are not the same: And not altered for the better neither, but generally for the worse. For, I do not perceive, that it is any

where alter'd for any other purpose, but only to accommodate it to the Humour of the present Age ; not to the Text. It agreed with that well enough as it was before ; and these Alterations are so far from making it agree better, that they often make it differ from the Sense of the Text, as in the Instances above-mention'd, and in many other, which might be produc'd, if there was occasion for it.

WHEREFORE, all things consider'd, I do not see wherein this Old Version of the Psalms in Meeter, is one jot the better for the Alterations that have been made in it, nor what Necessity there was of making any at all ; much less, how a thing of such publick Use, can ever be alter'd without publick Authority ; or by that, so as to be made much better

better than it is, or, at least, than it was, when first set forth and published. It hath since that time been often printed, oftner, I believe, than any one Book in *England*. And when the Press hath committed an Error in one Edition, it is commonly propagated, and runs through all that follow after. By which means, there are several such Errors got into it; which have given the greatest Occasion to all the Clamours that have been made against it. If they could be mended, so that we could have the whole Book as it was at first composed and corrected, there could be no material Exception made against it, by any who prefer the plain Word of G O D, before their own, or other Mens Conceits. And take it as it is now commonly printed, with all its Faults, (except such as spoil the
Sense)

Sense) and you will find, upon an impartial Examination, that they are so few, and those few so inconsiderable, in comparison of what may be found in other Books of the same kind ; and that the whole is generally so well adapted to the Text, and to the Use it was design'd for ; that there is no Reason why it should be laid aside, but all that can be imagined, in a thing of this nature, that it should still be continued, and used as it hath been all along ever since our Reformation.

FOR, suppose it was not so good a Version as really it is, but only tolerable, so that it may still be used, as it hath been hitherto, without any Detriment to the Church, Reproach to Religion, or Hazard of People's Souls ; yet it having been used all
along

along in our Church, since it was reformed; to throw it away now, and take up another in its stead, what a Reflexion would that be upon our Reformers? People would be apt to think, they were a Company of very ignorant or careless Men, that knew not how to make a good Version of the Psalms, or if they did, yet they set forth such a one to be sung in all Churches, that was not fit to be sung in any Church at all, any longer than until wiser Men could be found out to make a better: And, by consequence, that whatsoever else they did, being of the same piece with that, was so Weak, that it could never have held up so long, but would have fallen to the Ground before now, if it had not been backed with the Laws of the Realm, as the Book of Common-Prayer was.

And

And it was very well it was so. For, otherwise, at this rate, that also would be laid aside, whenever Two or Three can agree together, to shew their Talent in making new Forms of Prayer: And so, in time, we might have as many, or more than ever: One, *secundum usum London*; another, *secundum usum Richmond*; another, *secundum usum Sarum*; and so on, *secundum usum* of every City and great Town in *England*. For, there is no such Place, but may afford some or other that think themselves wiser than all their Fore-fathers, and capable of making better Prayers, as well as better Translations of the Psalms: But if this Liberty should be allowed to any that have a Mind to take it, what would become of our Reformation? That also must be reformed, and every thing that was then done,
now

now laid aside, to make way for Something that will suit better with the Genius of the present Age; which abounds in Learning, and Wisdom, and Piety, so far beyond the last, that there is no Comparison between them. I heartily wish it did so: But there is little sign of it, when we are so insensible of GOD's Goodness to us in what was then done, and so ungrateful to the happy Instruments of it, as to find fault thus, without any Ground, with what they did, and throw it away as Stuff not fit for the Use they made it for.

NEITHER doth this reflect only upon our first Reformers, but likewise upon all the Convocations that have been held ever since. They are the proper Judges of what is, or is not, fit to be used in the Service of GOD. And
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all the Members of them, both in the Upper and Lower House, knew, all along, that this Old Translation of the Psalms was used in all the Churches throughout the Kingdom, and particularly in those to which they themselves belonged; and yet we do not hear that any of them ever censur'd it, or so much as complain'd of it, much less condemn'd it to be cast away, or desir'd that a New one might be made and used instead of it. If any of them had done thus, they would, certainly, have taken care that such a one might have been made, and reviewed by themselves, or some appointed by them to do it, that it might be set forth with their Approbation, as well as by the King's Authority: But seeing that was never done, it is evident, that all the Convocations that have been held
since

since the Reformation, have approved of this Translation, so far, at least, that it might be still continu'd in the Church, and never judg'd it either necessary or expedient, that any other should be brought in, or the Old one so much as alter'd; which would be a great Reproach to them, and so to the whole Church of *England* represented by them, if there was any real Necessity of either.

AND as the whole Church in general, so every particular Bishop, Parson, and Vicar in it, is concern'd to defend himself from the Aspersiō which would be hereby cast upon him. For, they having all, in their respective Dioceses and Parishes, the Care of Souls committed to them, are oblig'd, in Conscience, to see that the People under their Charge,

Charge, have all things necessary to the Salvation of their Souls, and every thing the best they can get in its kind. But they have all suffer'd their Flocks to use this Old Version of the Psalms in their Churches, and they themselves have joined with them in it, and so have commended it to them by their own Practice, which they can never answer to GOD or their own Consciences, if it was such a Version as was not fit to be used by them, but deserved to be banished out of their Churches, that another might be brought in, which should be more for their Edification. For, I do not hear, that any one of them ever admonish'd his People of this, or told them, *it was not his fault they had not better Psalms: For his part, he did not like them, but would endeavour to get them better as soon as he could;*
but

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but they must stay till better could be made, and allowed to be sung in Churches. In the mean while, they must take heed how they use these Old Psalms; for though they might, perhaps, be tolerable, and serve well enough for the blind Times they were made in, yet now they are grown old and musty, and very unwholsome Food for their Souls. This every Minister was bound, some way or other, to give his People Notice of, if there was any such Occasion, as is now pretended, for it: And they were highly to be blamed for not doing it. But we never heard of any that have done it; and, therefore, ought, in Justice and Charity, to conclude, that the whole Body of the Clergy, down from the Reformation to the last Year, never looked upon it as a Crime, but were fully satisfy'd with their and their People's using the Old
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Version of Psalms, and that there was no Necessity of introducing a New one, as some few have lately done, and so have separated themselves from the rest of the Body, in this Particular, for Reasons best known to themselves.

BUT what would the People say, if this was done all the Kingdom over? They have been accustomed from their Youth to sing these Old Psalms in their Churches every Lord's Day, and have found such extraordinary Benefit and Comfort from that most excellent and heavenly Spirit of Piety and Devotion that runs through them, and moves upon their Souls in the due use of them, that they have got many of them by heart, and are able to repeat and sing them by themselves, in their own Houses, or Closets, or wheresoever they are : And
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whensoever they have a mind, as all good People often have, to be chearful and merry, to rejoice in the LORD, and magnify his Glorious Name for his manifold Favours and Mercies to them; then these Psalms come into their Minds, and fill them with unspeakable Joy and Thankfulness to GOD, and with Reverence and Fear of his Holy Name: So that whatsoever their Condition is, they find Something here that suits it, as exactly, as if it was design'd for it. They also that cannot read, by the frequent use of these plain Psalms, can say many of them by heart, and call them to Remembrance upon all Occasions, and exercise their Faith, and Fear, and Trust on GOD, in the Repetition of them. Upon which, and many such Accounts, our Common People, which as they are the far greatest

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Part of the Nation, so they afford the greatest Number of sincere Christians, they have such a Value and Fondness for these Old Psalms, that they would not part with them for the World : And, after all, to force them from them, would be to rob them of the Patrimony, which GOD, the Church, and their Fore-fathers have left them for their Direction, Instruction, and Comfort, in the various Changes they are subject to in this mortal Life : Inso-much that I have sometimes wonder'd to hear, how they have been nettled and disturbed at the very Report that there was such a thing in hand ; Printing of Papers, Writing of Letters, and Running about with them to all they thought would have any Compassion of them ; begging and beseeching them, as for their Lives, that they would use all
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the Interest they had, that their Old Psalms might not be taken from them. From whence, the least that can be inferred, is, that whatsoever other People, who seldom use these Psalms, and never any otherwise than in a customary and superficial manner, may think of them, yet they who have been long accusom'd to an hearty and sincere Use of them, have found, by their own Experience, that they have been of such mighty Advantage to them, that they cannot bear the Thoughts of being depriv'd of them, or having any other impos'd upon them. And what Necessity can there be? What Reason can be given for the raising such a Disturbance in the Nation, about the Psalms that are to be sung in Churches?

Is there any thing heretical in that Version which the People so much admire? Any thing disagreeable to the Word of GOD? Any thing prophane, light, or comical? Any thing tending to Rebellion, or Sedition? Any thing that may be easily turned to the Corruption of Peoples Faith or Manners? I wish the *New Version* was as free from all such Imputations, as the Old: Which is so free from them, that among all the Exceptions that have been made against it, nothing of that nature hath been ever charged upon it; nor can ever be: It being so far from having any thing in it that may do Hurt, that there is nothing in it, but what may do People as much Good as it is possible for any Version of the Psalms to do: And, therefore, to unsettle Peoples

ples Minds, and disturb their Peace and Quiet, by casting it out of the Church, after it hath been so long in it, is a thing so unaccountable, that one would wonder how it could get into the Thoughts of any Man, that ever looks before him, and considers the Consequences of what he doth.

NEITHER do the People only, but the Clergy likewise, suffer by this Attempt. Many have suffer'd already, and many more will do so, if it should go on. I speak not of the hard Words that have been given them, and the groundless Reflexions that have been made upon those whose Judgments would not suffer them to comply with it, which are the far greatest Part, or rather, almost the whole Body of the Cler-

gy. For they, I hope, are wiser Men, and better Christians, than to take Notice of such Revilers, any farther than to pity and forgive them. But, what Divisions will this make among the Clergy themselves? While some are for the Old Version, other for the New; one useth this, another that, in his Church: And each thinking that he useth the best, is apt, such is the Weakness of humane Nature, to undervalue the other's Judgment, and cast Reflexions upon him. But, in the mean while, what is become of our Uniformity? Is there to be none in the Church, but what is to be settled by Act of Parliament? And, what will the People think of these things? If Ministers themselves cannot agree about it, how can they expect their Parishioners should do so?

so? And, what Confusion will this make in Parishes, where the Minister brings in this *New Version*? Some of the People may, perhaps, submit to it, but other will certainly be against it, and against him too, for bringing it in: As we see by the Parish in *London*, where, as I have read in Print, the Minister brought it in, and the Vestry cast it out again. And, what could the Minister say to it? For they, certainly, had as much Right to throw out the *New Version*, as he had to throw out the *Old*, which had been used there before he or his great Grandfather was born, unless he be a very old Man indeed. But at this rate, how can Ministers keep their Parishes in any tolerable Order? And if they cannot do it in *London*, how can our Ministers in the Country do

it ? It is out of respect to them, that I have written this : That they may not hazard the Peace of the Church, and of their Parishes, and, consequently, the Success of their Ministry ; and all for no purpose, as appears, I hope, sufficiently from the foregoing Discourse.

BUT I am much of Opinion, that all these Pains might have been spared, for that this Old Version of the Psalms in Meeter can never be cast out by any Artifice whatsoever : Forasmuch as it hath not only immemorial Custom and Prescription to plead, (though that, one would think, should be enough to keep it in) but it is got into almost all the Bibles and Common-Prayer-Books, as well as Churches, in *England*. By which means, there are Millions

lions of them dispersed over the Kingdom. There is not a Family where any one can read, but there is one or more of the Psalm-Books there; and in many Families, more than Inhabitants. So that, no one thing can be so properly said to be got into all Hands, as this. How, then, is it possible to get it out again? Must all the Bibles and Common-Prayer-Books be changed, or bound up anew, that the *New Version* may be put into them? What a Charge would that be to the Nation? and, When could it be effected? But if the Old be continued in all the said Books, as formerly, what will become of the New? People will never mind that, so long as they have another in their Bibles; and a better too. For, all that I have said about the Inconvenience and

ill Consequences of changing the one for the other, is only upon Supposition, that they were of equal Worth and Value: But he who considers how much the Old is plainer to all Capacities, better fitted to raise Devotion, less liable to be abused, and, above all, how closer it keeps to the Original Text, and to the Sense and Meaning of G O D's Holy Word, than that which is now set up against it; can never think that it will give place to that in all Churches, so long as there is a Man in *England*, that knows how to distinguish between them.

BUT, is not all this over-rul'd by the Royal Authority? That may be pretended, but without Ground. The *New Version*, they say, is allowed by the King; so, as we have shewn, was the Old:
Which,

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Which, therefore, in this respect also, stands, at least, upon equal Ground with the New. And, though the King hath allowed the New, he hath not forbidden the Old: Neither hath he *commanded*, but barely *allowed* the New to be used in Churches: As appears from the Order itself, as it is printed; wherein, after the Recital of the Petition, it is said, *His Majesty taking the same into his Royal Consideration, is pleased to order in Council, that the said New Version of the Psalms in English Metre be, and the same is hereby Allowed, and Permitted to be used, in all Churches, Chappels, and Congregations, as shall think fit to receive the same.* Where we may see his Majesty's great Wisdom, and Goodness, in that although he was graciously pleased to allow and permit this Version,

yet he would do no more than only allow and permit it to be used, and that too, only in such Places, *as shall think fit to receive the same.* Here is no Command or Injunction, nor the least Intimation of his Majesty's Pleasure, that it should be any where received, but rather that all should consider, (as I and others have done) whether it be fit to be received, or not; and then to receive it, or not receive it, according as they do or do not think fit. So that, he doth not so much as allow it to be used any where, but where it is thought fit to be received. But what, then, is the Effect of the Royal Permission or Allowance? It hath this great Effect, that by vertue thereof, this *New Version* of the Psalms may now be used in all Churches, Chappels, and Congrega-

gregations, as shall think fit to receive the same, without their being liable to be called into Question for it in any of his Majesty's Courts; as otherwise they might be. Which makes me sometimes wonder to hear, that in some Places they publickly use neither this *New Version* of the Psalms, nor the *Old*, but some other, which were never allowed by any Prince, who alone could do it. What they can answer, if called to Account for it, I know not: It is well if they themselves do. But this *New Version*, be sure, may be lawfully used wheresoever it is thought fit to be received, now that his Majesty hath been pleased to permit and allow it; although he hath neither commanded, nor so much as recommended it, as his Royal Grand-

father did in the like Case, as we shall see presently.

BUT though his Majesty hath not, yet the Lord Bishop of *London*, they say, hath recommended it. Suppose he hath, he recommended it only to the Clergy of his own Diocese, not to any other: And his Recommendation of it to them also being grounded upon his Majesty's Permission, it can be extended no farther, than that he recommends it to be used in such Churches of his Diocese, as shall think fit to receive the same, without laying any Command or Obligation upon them to use it. That great Prelate understands himself better, than to take upon him to command that which his Majesty thought good only to permit. Neither do I find, that he sent his Re-
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commendation to his Clergy by an Officer, as is usual in such Cases, where he or any other Bishop signifies his Pleasure to them, what he would have them do. I have lately seen some of his Clergy, but cannot hear that he ever sent it to them, or any way recommended it to them, or any one particularly; which he would certainly have done, if he had a mind, or thought it either necessary or expedient they should use it. But it is plain, that his Lordship also leaves all under his Jurisdiction to the Liberty which is given them, of judging whether it be fit or no. And, therefore, altho' there be but few Churches in his Diocese, wherein it is used, so few, that if I be not mis-inform'd, they can scarce be termed any, in comparison of those wherein it is not; yet, notwithstanding,

ing, I never heard that he blamed any for not using it; taking it for granted, according to his wonted Candor and Temper, that the only reason why they have not received it, is, because they do not think it fit. And, indeed, I do not see how they can, considering the great Inconveniences that would necessarily follow upon it; such as make it altogether impracticable. Neither is this the first time that it hath been found to be so; as will plainly appear from this short Account of what happen'd in the Reign of King *Charles I.*

AFTER the New Translation of the Bible was finish'd by the Order of King *James I.* the said King judging it very proper and convenient that a New Translation of the Psalms in Meeter should

Old Singing-Psalms. III

should be made exactly according to that New Translation in the Bible, he would not commit that Work to any other, but undertook it himself, employing his vacant Hours in the composing of it, till he had collected the whole Book of Psalms into *English* Metre, so exactly according to the Sense, and as near as it was possible to the very Words of the New Translation in Prose, that he set Verse by Verse, one in Prose against the other in Metre, that any one, at first Sight, might see how well they agreed. After the Advancement of this wise and learned Prince to the Kingdom of Heaven, his Son, King *Charles* I. of ever-blessed Memory, finding, among his Papers, this New Version of the Psalms in Metre, composed by his Royal Father, he order'd it to be printed,

ed, and it is still extant, with these Words on the Title-Page, *The Psalmes of King David, Translated by King James; and underneath, Cum Privilegio Regia Majestatis: And on the opposite Page, his Royal Order, concerning the same, is engraven, in these remarkable Words.*

CHARLES

CHARLES R.

*H*AVING caused this Translation of the Psalmes (whereof our late dear Father was Author) to be perused, and it being found to be exactly and truly done, We do hereby authorize the same to be Imprinted, according to the Patent granted thereupon, and do allow them to be sung in all the Churches of our Dominions, recommending them to all our good Subjects for that effect.

WHENCE

WHENCE we may first observe, that King *Charles* himself here positively affirms, under his Hand, that his Father was the Author of this Translation of the Psalms. So that we cannot doubt but that he really was so; how incredible soever it may seem, that he should find Leisure to complete such a Work; the only Work we know of this Nature, that was ever composed by a Prince of so large Dominions. But he hath other Works besides this, still extant, singular and extraordinary in their kind. We may here likewise observe, that although this Version of the Psalms was made by a King, and by his own dear Father, yet King *Charles* I. would not let it pass into the World, nor allow it to be used in Churches, till he had caused it to be perused
by

by such whose Judgments he could rely upon, that it was *exactly and truly done*; or an exact and true Translation of *David's* Psalms. When he was fully satisfy'd in that Point, by such learned Men as he had entrusted with the Perusal of it, then, and not till then, he authorized it to be printed, and allowed it to be *sung in all Churches of his Dominions*; without any Limitation, and without making any Question but that all Churches of his Dominions would think fit to receive a Version of the Psalms, made by his Father, allowed by himself, and so well approved of as that was. Yet howsoever, that he might give it all the Countenance and Encouragement, that a thing of this nature was capable of, he did not only allow it to be sung in
all

all Churches of his Dominions, but *recommended* it also, under his Royal Hand too, to all his *Subjects for that effect*, even that they should use it in all their Churches.

How can any *New Version* of the Psalms in Metre, ever come upon the Old with greater Force and Advantage, than this did? Who could have thought, but that this would have been received and used in all the Churches of *England*, with Applause and Triumph, and with Acclamations of Joy and Thankfulness, to the Memory of so great a Monarch, employed in so good a Work? Especially, when it was not only allowed, but recommended by another Monarch, whose Piety and Goodness was too great for this World to bear long,

long, and whose Praise was then, and ever will be, in all Churches. It cannot be doubted, but that many immediately receiv'd it, many more than have received that which is now set up: Yet, after all, they could not hold it long; but they who had taken it up, were soon forced to lay it down again. The Old Version had got such firm Possession of the Hearts of the People, as well as of the Churches, that it could not be removed or turned out, no, not by a Royal Version, recommended and confirmed by Royal Authority; but still it kept its Place in the Church, and hath continued to do so all along to these Times; whereas the other hath lain hid for these many Years in private Studies, and Libraries, known to very few, and used publickly by none.

And,

And, if a Translation of King *David's* Psalms into *English* Metre, made by King *James*, and recommended by King *Charles* I. to be used in all Churches; if that was not able to juttle out the Old Translation that was made by *Tho. Sternhold*, *John Hopkins*, and others; how any other, much less one made by private Persons, and never recommended by any Prince, can ever do it, let all the World judge.

SOME, perhaps, may wonder, why any one should thus trouble himself about so low and mean a Subject, as this is generally thought to be. But I think nothing mean or low, that hath any Relation to the Service of GOD, and his Church. And although I was surpriz'd, at first, with the Report, that there was

a *New Version* of the Psalms in Metre, designed to be brought over the Head of the Old, yet I had no Thoughts of taking any farther Notice of it, till very lately, that I heard, by a second Rebound from the Prints which go about the Country, that the *New Version* was received into a great Church near the City of *London*. Whether it be so or no, I know not. But howsoever, this put me upon thinking, how much it concern'd all the Members, as well as the Clergy, of the Church of *England*, to stand up for her Reputation in using the Old Version so many Years together, as She hath done, when, if there had been any such Need or Occasion for it, She had, all along, learned Men enough to have made another, much better than the New. I
do

do not say, than the Old : Neither did She think so : If She had, She would, most certainly, have procured such a one to be made and allowed before now. And, withal, I consider'd how much it behoves all that are really for our Reformed Church, to stand up for those who re-form'd it, and for what they did to that intent and purpose ; who did all things so well, that if the Discipline, Worship, Manner of Life, and every thing else, as well as Doctrine, establish'd by them, could have been kept up and practis'd according to their pious Model and Design, our Church, as then reformed, might, under God's Protection, have continu'd so, without Interruption, to the End of the World. Now Mercy and Truth preserve it!

F I N I S.

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